/177 cont./
Water Sprinkling (appasili)

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Appasili (1) is the name of the ritual in which water is

1. See B.F. Matthes, Woordenboek, p. 597.

sprinkled over the object of the ritual, a thing or a person, by means of a number of leafy twigs which have been tied together. It is done at various moments of the wedding festival. Thus, water is sprinkled on the vessels that will be used during the festive meals and during the /178/ setting up of the chief pole of the pannjambungi (1). It occurs also at preparations that

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1. The pannjambungi is the extension which is built onto the front part of the actual house on the occasion of a wedding festival. During this time it serves as the men's quarters and as a place where the male guests are received. At such a time the house proper, including the front room (kale balla'), is reserved for the women. I hope to be able to describe this part of the house in greater detail later. W.H. Rassers has already repeatedly pointed out the great interest attaching to this part, the last time in his study, "Inleiding tot de bestudeering van de Javaansche kris /Introduction to a Study of the Javanese Kris/," Mededeeling der Kon/inklijke/ Ned/erlandsche/ Akad/emie/

[114]

585 /178 cont./ van Wetenschappen,
788 Afd/eeling/ Letterkunde,
[114] N/ieuwe/ R/eeks/
/New Series/, Vol. I,
no. 8, pp. 52 ff.

precede the dressing of bride and groom when they are still in the houses of their respective parents, and it takes place when they are bathed together for the first time.

585 The person who performs this ritual is frequently the
[593] "bride's mother," (anrong bunting) (2). The special appasili

[602 838] 2. The "bride's mother" may also be a man. In that case he helps the bridegroom. Kawe kawe likewise perform this job.

[342] at the construction of the chief pole of the pannjamburigi is performed, however, by the person who is charged with its erection, a man who is an expert at housebuilding (panrita balla'). The appasili of the vessels is usually performed by one of the prominent older women.

585 The bottle of leafy twigs consists preferably of seven
824 different kinds. These are usually the same kinds, but some-
[901] times variations are introduced. The names of the leaves of one particular bundle were: 1. buagang, 2. palidi, 3. parempasa', 4, loë, 5. leko sirih, 6. riu, 7. pattene. The first four names all indicate defense (1), the last two have

585 824 789 1. These names are rapidly recited, one after the other, when they are used as a spell. They are also reported thus by Matthes. Compare B. F. Matthes, Woordenboek, p. 223:

M 791 756 [637 cont.] are said to have originated from the Buginese state Loewoe.

The spirits under whose influence they are supposed to stand are more specifically Batara Goeroe and his spouse Wi M [776] Njilo Timo, the daughter of the god of the underworld, who rose from the sea, and their descendants. They are possessed by these spirits, and when they are possessed they often act as doctresses, sanro. Otherwise they perform their services especially during the festivities on such occasions as births, circumcisions, deaths, filing of teeth, marriages, etc. They then perform all kinds of religious ceremonies which consist of dances, singing, scattering toasted rice, etc. On such occasions, they drive off evil spirits by making noise and smoke with certain instruments. We should M [198] note, too, that the bissu, like the shamans in other parts of the archipelago, use a sacred language at their conjurations, one which greatly resembles Old Buginese.

M [782] 2. Offerings. The making of offerings, both small and large, and holding sacrificial festivities is done often.

3. Magic. Sorcery manifests itself here in the wearing M 777 of amulets and preventives, as well as in the use of magical 787 formulas and the belief in dreams and other omens. The way 788 in which ominous time periods are determined by means of kotika has already been mentioned.

M 784 4. Pemali. Among the Makassarese it is called kassipalli, among the Buginese pomali.

I 121 With this we close the discussion of the religions [638] as far as the original Polynesian and Hinduism are concerned. Islam remains to be mentioned, but we shall limit ourselves exclusively to an enumeration of the peoples who profess this religion.

h. Islam

I 774 771 We shall not discuss the history of the introduction of Islam in the archipelago, because this would take us too far afield (1). Similarly we shall not deal with the value of Islam